



Lo here! the Dictator of a Dying man!
He will his note! who like th'expiring Swan
Wise ly praesaging his approaching Doomb
Sings in soft charmes his Epicedium.
Such Such are He; who was a shining Lamp
Which though Extinguisht by a futall Damp
Yet his Last-Breathings shall like Incense hurld
On sacred Altars, soe Perfume the world,
That the Next, will admire, and out of doubt
Revere that Torch light, which this age put out



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A
Dying Fathers
LAST
LEGACY
TO AN
Onely Child:
OR,
Mr. HUGH PETER'S
ADVICE
TO HIS
DAUGHTER:

Written by his own Hand, during his
late Imprisonment in the Tower of
London; And given her a little
before his Death.

LONDON, Printed for G. Calvert, and
T. Newster, and are to be sold at the Black
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Donat. June 4/6
Jan. 7/1648,



To the Impartial
READER



Be not Discouraged from reading this small Treatise, because of the unhappy End of a wearisom pilgrimage, which the Author met with in this world; If we get a Fall in a journey, or meet with a great shoure of rain

To the Reader.

so it be in the close of the day,
when we are near our Inn, where
we meet with accommodation and
refreshment, we are the less trou-
bled; Yet such was his Care (who
for many years was very Instru-
mental in the Church of God, and
a means of bringing many Souls
to Christ; and for the Good of o-
thers, came into this Kingdom
when it was in a flame of Civil
War, which hath signed him also,
that he might escape everlasting
flames) in this Discourse he be-
wails the vanity of his own Spi-
rit; And we will not Exause
him: he finds himself too busie
in Aliena Republica, and we
will not justifie him; But if that
precious

To the Reader.

precious Gold should be cast away because there is some Dross, or the Children of God cast out of the Family for every fault though beinous, we should condemne the Generation of the Iust: You will find in this Legacy, to his only Child, that he had a Root of Grace, and that the Fountain was clear from which ran so savoury a stream; And that at the last when he had no hope to save a frail Body, yet he minded his own and others Souls; And that he was a Master Workman in that Mysterie, wherein he had laboured successfully so many years; And we hope, that notwithstanding the prejudicatie of some against him,

To the Reader.

and the words of others, and his
sad shameface Catastrophy, we
may charitably judge, that God
hath wiped away all Tears from
his Eyes, that he is entered into
Rest, his Works following
him; and that he is made per-
fect by his great Sufferings; And
wish the same to you, except these
Bonds.

G. F. N. B.

Mr. HUGH



Mr. HUGH PETERS
LAST
LEGACY
TO HIS
DAUGHTER.

For Elizabeth Peters.

My Dear Child,

I Have thought to leave
you the Extract of all
my Experiences, so far
as may Concern your
self ; and because there are so
many Books Printed, looking to
all Cases , which I have often
Commended to you ; my Labour

2 *Mr. Peters last Legacy,*
will be the less, though your Pains
the greater, in searching and stu-
dying them, which next to the
Scriptures, I conjure you to ac-
quaint your self withal; for never
Age was so pregnant that way
since our Saviour came in the
flesh, which Light I wish may
grow to greater Glory. But to
thy self,

1. Above all things know, That
nothing can do you any good
without *Union with Christ the*
Head; which can never be, till
your *Understanding* be enlighten'd
with the want of Christ, and his
worth, and then that your Will
be so subdued to that Light, that
it draw forth choice, and consent
of, and to that only good, with
an Emvire or Resolution to close
with him against Sin, World, Hell,
Death, &c. And know this, That
the necessity of a Christ (which the
under

To his Daughter.

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understanding discovers) will set the Will on work to all duty, and (the worth in Christ it makes manifest) will make the Will delight ; unless these two Faculties be thus wrought upon by the Word and Spirit, you will be at a constant loss , and all the miscarriages in Religion have the Ignorance of this for the Fountain. Read *Shepherds Convert*, *Daniel Rogers Practical Catechism*, and *Hooker*, to this end, with such other helps as you may get ; And herein I am the more earnest with you, because in this my Condition, I find that *Union with Christ*, and the *Satisfaction Christ hath made to his Fathers Justice*, by his *Active and Passive Obedience*, are the only Two Pillars that must Support a Soul leaving a mortal Body : For, as I profess my self Orthodox in all Points of Religion,

A s

accor-

4. Mr. Peters last Legacy,
according to the *Assemblies Con-
fession*, Explained by Others at the
Savoy also; so I have desired in
nothing to be more Clear, than in
the Two Doctrines aforesaid: I
have wished you to be perfect in
Rom. 8. and mind *vers. 1.* and
vers. 28. well, with what follows
to the end of that Chapter; this
hath been my Experience, That
the Preaching of these Truths
have been my greatest Advan-
tage, and of most benefit to O-
thers; though in this I have e-
nough to bewail also.

2. To this purpose, Hear the
best Men, Keep the best Compa-
ny, Read the best Books, especi-
ally make the Grounds of Reli-
gion your own; *Balls* and the
Assemblies Catechisms, with the like
you have from me Commended
to you: And though there are
near an Hundred several *Cate-
chisms*

To his Daughter.

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chisms in the Nation; yet (if found) they must speak one thing, viz. *Man lost in himself, Redeemed only by Christ*, and holy Walking, or Thankfulness; you have my Experience so often repeated to you, *That an unbroken Heart, and an uncatechised Head, will keep distance enough betwixt God and a poor sinful Creature*: Oh! that Parents and Ministers would think of it, what a heap of Mischiefs this Neglect hath produced.

The *Waldenses* and *Germans* had never been so famous for *Suffering*, had they been *uncatechized*: This is a large *Field*, in which I could Walk long, Preach long, yea, lose my self in this sweet Wilderness; *For this is life eternal to know thee and Jesus Christ, Joh. 17. 23.* But take this for a Caution, That many may be well
B Taught

6 *Mr. Peter's last Legacy,*

Taught also, who never took forth
Christ's first Three Lessons, never
denying themselves, nor taking up
the Cross, nor following him, Matth.
16. 24. We know no more than
we Practise, yet we shall never
practise without Knowledge;
How many Scriptures give Evi-
dence to this? which I forbear to
quote; only remember how *So-*
lomon extols *Wisdom* and *Know-*
ledge.

I take my share in Mourning,
that I see in the Afternoon of this
Age, the Shadow longer than the
Substance, Profession than Pra-
ctise; though the Trade may not
be Condemned, when it falls into
ill hands that manage it.

He that sets up Religion, to get
any thing by it more than the glo-
ry of God, and the saving his own
Soul, will make a bad Bargain of
it in the close. (*My dear only*
Child)

To his Daughter.

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Child) be rooted in the Truth, and thou shalt be fruitfull, & thriving.

3. Be constant in Reading the Scriptures, and that with a fervent Meditation, I mean, as to pray in praying, fast in fasting, so to read in Reading: Many doubtless take up a cursory trade, to read out the Cries of a defiled or rackt Conscience: I say Read with delight, not as under a load, or as a Labourer, who waits for the shadow of the Evening, which you shall never do, unless your Heart be connatural with the Word; and therefore remember as *Justification* takes away *Guilt*; and *Punishment*; *Sanctification* takes away the *Power* and *Filth*; *Glorification* takes away the *presence of Sin*: So *Effectual Calling* takes away that *jarre* that is betwixt the Soul and the Law of God, by reason of Sin; the Called

8 *Mr. Peter's last Legacy*

of God read but their Fathers blessed Will in reading his *Word*, his *Testament*, his *Legacies*, his *Precepts*, his *Threatnings* against Sin, &c. all which his Childe delights to hear, and read. This one Book, well read, will answer any Question, or Case; and you'll finde *Solomons Proverbs* the best *Politicks*, and Christ crucified the best *Divinity*. But in reading the Scriptures let me reach out this Experience. When you have prayed over your purpose that way, then in every Chapter, first minde the Method then note the hard things you understand not, and get helps to clear them to you. And Lastly gather out the chief Doctrines, or Lessons, then in reading one Chapter, you may understand many: And if you read the Bible with the *Annotatiours* of some Divines, or the Dutch translated

translated, it will not be amiss. I have formerly commended to you a Little *English* Library, in this kinde, which I now fear, your so much altered Condition will not give you time to be vers'd in: However, Remember *David*, Psal. 119. how every Vers. almost shews Love to the Word. And truly you may be assured, you shall upon mine and your own Experience finde, that you shall have no more Christ, nay God, Spirit, Faith, Peace, Comfort, than you have Scripture: Nor will you have any Christ, a Saviour, that is not a Scripture Christ. *Oh that the Word may dwell plentifully in you, my poor Child.*

4. *Pray continually*, is the Apostles Counsel to the *Thessalonians*: And for this you may have far better helps, then from my unworthy un-able self. There are many helps to

10 Mr. Peter's last Legacy

Devotien, Mr. Baxter, Burrows, Gurnal, Bridg, &c. Yet you shall have what I promised, even my *Experience*: I hope you know, That Prayer is the breathing forth of holy Desires, or, lifting up the Soul upon God, or asking the Things we need from God, in and by Christ, according to his Holy Will, not without Confessions, and Thanksgiving. This Work must have Time, Seriousnesse, Composure: And this take undoubtedly, *That Prayers can never fly high, where the Person is not accepted; can have no strength without Faith*: About this Duty, I must let you know, There are Three Miscarriages usually;

First, before the Duty, *unpreparednesse, unsuteablenesse*, reaking hot out of the World, Self, sin, into that service; as if men could leap into Gods bosome, out of the Devils

To his Daughter.

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Devils lap : Before Prayer you need to study God, your self, and the way to him, John 6. You need to take a time when he is most like to hear, even when he is inditing for you, and puts *Words into your mouth*, Hof. 14.

The Second Failer in Prayer is, *When you do not watch to Prayer.* O the Hurreys of our Hearts; the Thorowfare that carries crooked Thoughts through us, the Vanity, Folly, Obliquities of our Spirit: As the Heart must be whipt to the Duty, so it must be bound fast to it. How few pray! how many say words? Oh, How many say their Prayers backwards, call him Father, who is not their Father, would not have his Name hollowed, nor his Kingdome come? &c.

3. And Lastly, After this duty there is either an aptness to be

prond, And adde another Notes
 as if the Lord was in our Debt ; or
 upon miscarriage in point of
 Inlargement, we grow weary and
 peevish, and call for our Prayers
 again, if we succeed not, as Lovers
 for the Portion, not the Person,
 call for their Love-Tokens back :
 Look on *Th. Goodwin*, on *Isa.* 55. 6,
 7, 8. Be plain and honest with God,
 shew your Sores, and his Love to
 you : You cannot be so bad as he is
 good. With the old Martyr I cry,
 Pray, pray, pray (My dearest Child)
 Regard no injury in thy heart.

5. Keep a constant Watch,
 upon your whole man, for which
 much hath been written, as *Mr.*
Reyners Rule for the new Creature,
Mr. Brinsleys Watch ; and many
 others, from the Thoughts, and
 affections to all cases almost.

But since I promised the Ad-
 dition of my *Experience* to your
 Self,

Self, I have held that very True, noted by *David*; yea, by some Heathens, That *our Life is seventy Years*; half of which time spends its self in Eating, Drinking, and Sleeping; the Remainder is Thirty Five; and of that you may allow the first Fifteen, even for Child-hood, till when ordinarily little is minded that is solid: then Twenty only are left of the Number, and of them even half spent in by-busines; and then tell me how little do we live? How needful is it then that you be upon your Watch continually, when so many Silver Brooks run by many Doors unregarded.

It is hard to Watch, most are very Drowsie; The Disciples themselves could not Watch one Hour.

My Advice is, That mainly you Watch your self in what you are,

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And where you are : These Two go far in your Watch ; to see your self in a good Estate ; And to be where you should be in your Duty and Employment, argues a curious Eye, and a careful Head : But to be very accurate in your Watch , and to keep off from troublesome Anncares , keep a Book by you (I mean it litterally) in which, every Night before you sleep, you set down on the one side, the Lords gracious Providence and Dealings with you ; and your dealings with him on the other side : This Watch, well kept, fits for Prayer , Fastings, Sabbaths, Sacraments, and Death ; upon which, Judgment follows.

I pray Watch so, That *Thoughts, Affections, Head, Heart, Hand, Foot*, and all have a share in, and benefit by the Work.

The

The Flesh, and the World, in all the Pleasures and Profits of them, send up fumes to the Head, occasioning sleep: Therefore the Lord is forced to keep us waking by Affliction, as the Thorn to the singing Bird. *David* sought God early: The Three Women early looking after Christ. Remember thy Creator betimes. And this *Watching*, is the *Circumspect Walking*, *Ephes. 5. 16.* Look round about you continually, as if you walked with God, as *Enoch*; before God, as *Abraham*; or, after God, as *David*: he walked in God's wayes. If you do not *Watch*, you will be *Tempted*, I say, *Tempted*. The Lord watch over thee, that thou mayest watch (my dearest Child.)

6. For thy growth in grace; I am the more zealous; because (2 *Pet. 3. 18.*) the Apostle propounds it as a Cure against all the *Errors of the wicked.*

wicked. For this also there are divers helps, as *M. Symmons* his *Cure to Distressed Consciences*, (a Choice Piece) and many others. But this you must know, that all labour tends not to growth; no more than Ants grow in bulk, though very much in labour; Every great Hearer is not a great Grower: Nay, a tree may grow in parts, though not in all. Grow soundly in the Root, *Jesus Christ*, and the *Freeness* of his Grace, and then you wil not grow as Weeds do; but as good Grain. To which purpose I advise you, observe what you gain against Corruption, and so much you may hope, you may thrive in Grace; as the House of *David*, and the House of *Saul*. Do not therefore keep the Devils counsel; but let some able Friend *watch* you, to whom communicate your Decays or Growth. When a Ship is observed

served by a Land-mark, her way is easily observed. Therefore mind much this one thing, in all make much of a Rule, and keep to it; as few under the warm Gospel but know whether they be hypocrites or otherwise: Even so you shall feel your Growth. An old stock will not serve turn (which hath been the delusion of many) when every day needs new Incomes of the Spirit, and so advancement to Heaven.

Long to grow, strive to grow; bewail decayes: grow in both the Tables Duties.

The Apostle tells us of growth from Vertue; yea, at last, to patience by affliction, if we hear the Rod, &c.

Christ's method is, He hath all Grace, He giveth out what he pleaseth; He maintains what he gives; He perfects what he maintains;

tains ; He crowns what he perfects ; And thus Christ loves you, more than ever you could hate him, without whose watering by his Blood you can never grow.

The best Evidence of Growth, is to grow more humble, more holy, attend that well ; and see how it is from Meal to Meal, from one Sabbath to another, one Sermon to another ; are you fed or surfeited ?

A very very little Grace (if true) is saving ; a little Growth (if right) is comforting ; Believe and live, Believe and grow ; all decays comes through want of Faith ; to fetch blood from the life vein, the Lord Christ. The South & North blow upon thee for Growth (my Child.)

7. In all things as you will have use ; so you need to study Conscience well, for it eats, drinks, walks, sleeps, buyes, sells, accompanies you to every duty, service, work,

work, doing, or suffering; for which you have *Ames* his *Cases*, and some others.

It is a judging your self according to the judgment of God.

I write none of these Heads to you, as intending any common place, which this and others would make; but only to leave with you a few practical thoughts upon each.

Our Saviour made the *Jews* to buy a Knife to cut their own throats, when he told them the Parable of the Servants, and Son, sent and killed; and so the Spirit by the *Jews*, *Isa. 5.* when he made them impanel a Jury among themselves, and by Conscience their Judge; So *Nathan* by *David*, it is a witness with a witness, and Judge Paramount; therefore I wish you to observe it narrowly, if you suffer it to be defiled with the least

least sin, whilst it hath life you may hear of it; and therefore *Samuel* and *Paul* in all, kept all clear there; the least filth must be washt out by the Blood of Christ: *David* paid dear for it; *Cains* Building, and *Sauls* Harping, will do but little to cure it; it may be quiet and good, unquiet and good, and so on the other hand; but this I have noted, that false Lights or dim ones, have helpt much to the violation of it; present things and the out-sides of things, have also broke in upon it; and in sinning, whether the wound be in the Head or Conscience first, is a question, but not hardly resolved.

Your wisdom will be to live upon a directing word; and then Conscience will make a soft bed for you in your greatest sorrow; *A wounded Conscience who can bear?* Go to our first Parent, and he will tell

tell you so, who might have gathered fruit to eat, rather than leaves to cover himself.

Do not grieve Conscience twice, it must be your best friend, yea, when friends, and world, and all leave you to solitariness.

If it whimper a little, do not make it roar out; and yet do not stifle it, but attend it, and carry it up to *Mount Calvary* for peace.

Remember good Conscience and Sin cannot live together; Let but this Bird sing sweetly within, and let Heaven and Earth come together, thou shalt be safe (my poor Child.)

8. Next I am to remember you, that you have much work to do in a little time; which calls you up to labour, as the Day the Lark, and the Lark the Husbandman, *Eccles.* 12. the whole Chapter; I hope you have it.

About

About Redemption of time, you have many Treatises. The greatest of your work in your short time, is to get Christ, and live upon him, and to him; And this is the life of Faith, which you can never live, unless Faith have to live upon it self, which will digest nothing but word, and promises: Therefore now you are young, lay in a good Stock for Faith to live on; but you must do it seasonably; you are young I say, and may have a little time before you, which certainly hath Eternity hanging upon it, called a Race, a Day, or Hour; the old World had their Day, *Jerusalem* a Day; the Gospel is called the Day of Grace: Therefore lay in seasonably; and not only so, but abundantly; for your market may be at the highest; foolish Virgins had Oyl in their Lamps; none in their Vessels,

Vessels, *Store is no Sore*; for you know not what Promises you may need, for Want, for Reproach, for Sickness and Death.

The Kingdom of Heaven must suffer Violence; Violent Faith, Love, Prayer, must storm it.

The time will come when wishes will not help; your own Works and Righteousness will fail.

Lastly, Lay up your stock for Faith conveniently, that you may reach a word when you need it most. Ah that you would be wise! Ask your heart at night, what you have done that day in this point, because every night may be your last.

Therefore secure your Principles, walk up to the compass of every duty, clear your Evidences, keep close Communion with God, Look out to growing Evils, and sit for them; And these is the work

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work of your Generation. I say, it is your work, you may easier make barrs to the Sea, and order the Influences of Heaven, than call back yesterday.

Therefore work and pray, repent, believe, get assurances of Heaven to day, I say, to day, and be happy for ever (*Dear Child.*)

9. I must also invite you to Content in a Low Condition, for which you have great furtherance as *Mr. Burroughs* for *Contentment* (whose Writings are all savory) But for my own thoughts they are these, That though many write and speak of the Contempt of the World, some cloyster up themselves from it; yet very few are Masters of this Art, which the Apostle himself had been long learning.

Constitution, Age, Experience,
Parts, Afflictions, Fulness, Honor,
Glory,

Glory, will all say, We have it not ;
Crowns have it not ; and Beggars
want it : I was about to say, it is
only in Heaven. This Herb grows
in very few Gardens. But Oh that
you might be truly content !

You will find a *But* upon all
your Comforts ; and therefore
you cannot be contented : You
may find a fulness in Christ, *Col. 1.*
19. and therefore you should be
contented. Mind the Disease, and
the Cure in this Case.

First, All your under-moon Re-
freshings, or Comforts, are too
short, and too narrow beds for
Content to lye in.

And, secondly, They are but
partial in their help, and cannot
answer all Cases.

Thirdly, They are short-lived.
Riches have Eagles wings, and
Beauty but skin-deep ; Honour
in anothers keeping ; Friends and
all,

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all, are but waking dreams.

Content must have something to answer all the defects of the Creature; and it onely dwells where all Questions are fully answered, springing from thence.

A Naked Soul meeting with a Naked Christ, can only be quieted in spirituals, and the same Christ improved also for temporals; Sin is pardoned, Iniquities and Corruption done away; the Favour of God gained, the Spirit bearing witness to Adoption, answers all; for to this you must roul at length. Though I know (as others) so we our selves, adde to our Discontents, and often quarrel for a Feather in our Cap.

Paul sayes nothing befalls us, but what is common to man, and upon that would stay us, but when Eternity will pay for all; And Christ hath satisfied for all sin,

fin, and cut the score, and will make all work to the Great End. *The Saints make their Challenge against all, Rôm. 8. & last.*

The good Lord grant you may groundedly say, *Thy Will be done in Earth as it is in Heaven;* and that is Content, My Child.

10. I commend unto you meekness of spirit, *Zep. 2. 3.* be loving to all; envy none, though they thrive by evil, & are evil, *Psal. 37. 1.* You know what a Promise the Meek have, *Matth. 5. 5.* As inordinate Passion bears the name of all sin in Scripture; So Meekness carries many good things with it, as Love, Pity, Patience, &c. Nor do I oppose Meekness to Zeal, but would have you allow both their perfect work. Meekness wil make smooth all your wayes, disappoint Enemies of the advantage they may take against you; And your love
will

will not only cover many sins, but help many out of them: Indeed these will be a strong guard unto you, and Grief will hardly get footing long, where Meeknesse and her Concommitants dwel.

When you lose a poor Father, or a rich Friend, you will be able to say you knew them mortal, and will be quiet, though not senseless. It will fit you for Meditation, a duty even out of doors, and very hardly practised: I know the sad experience of Passion, how it barrs the door against Prayer and other duties: Oh! how can we lift up wrathful hands to Heaven? They say Anger is the boyling of the Blood about the Heart; I am sure it cools the Heart in Spirituals: God took this to himself, when he discovered his Name to *Moses*, a pitiful, pardoning, long-suffering God. Oh that you might be

be God-like, Christ-like; Moses-like; Michael contending with the Dragon, maintained his meekness; and Paul sayes it is the womans Ornament.

To get to his Meekness, Gentleness, Long-suffering, Patience, and Love; I onely advise, to get all when they may be had; as James for Wisdom, Ja. 1. 5. Study Examples, for *with the froward you shall learn Frowardness*; Prize it as a Jewel. And because all the good or evil we have, we act through our Complexions and Skins, (and great are the advantages sometimes that way. Know there are tears of constitution, as well as of contrition, and joyes also; so Meekness and other graces will be hardly discern'd by some, from Naturals and Morrals. The Lord make you Meek from the true Root, (my dear Child.)

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II. Beware of a trifling loose heart, which hath been the guise, & the bane of many in these last daies of Liberty, and the decay of that old solemn, serious spirit; and sober, that was among, and upon the ancient Professors of Religion, was very visible, and broke out to the common vanity of the World in Dyet, Clothes, Recreations, condemn'd and threatned, *Isa.* 3. But so loose in holy things, that who almost did not make Religion an indifferent thing, and all duties concerning it accordingly, (though the like Reformation was never known in any age) But new temptations drew forth old corruptions, made good by the changes the *Israelites* were under, and their trifling with God under all his bounty to them, till they scorn Manna and ease, and would have Garlick and oppression. It
much

much appear'd in this, that it grew
common to dispute Principles,
even the highest, and most con-
fessed to; as also in slighting Pro-
mises, Vows, Engagements, Oaths,
Inconstancy in duty, undervalu-
ing Authority; shaken men were
with every wind, like to every
company; Ministers many words,
and frothy, Shells, and Out-fides,
most men playing fast and loose
with God. Do but minde in your
reading, what a sober, plain, un-
affected, holy strain, is in *Dod-*
Sibs, Preston, Hooker, Burrows,
and many other good men, to
what you find in some others;
though it may be good men too.

Ah (my Childe,) a frothy wit,
and a vitious life carry directly to
Athisme, which is the Master-
mischiefe of this Age, yea in pro-
fessing *England*.

This trifling, springs either
C 2 from

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from a heart and head never kindly wrought upon, or never wel way'd; where sin hath been, or is an easie burden, there men trifle with their spirits; and where men are not guided by a Rule, they will prove the children of Changes; it grows as other evils, gradually, and soon conspicuous in some Constitutions, like *David's* Waters, from the Ankle, soon over the Head. I must tell you, Thoughts are not free, nor words wind, they will judge us one day, and from thence this Trifling comes. The best cure I know by experience, I say by woful experience of this evil, will be to look within the Vail, to the Mercy-seat, made of pure Gold, for free grace to help against so great a mischief; and then to be much in Prayer, communion of Saints, fasting, and holy duties, to lay
some

some more weight upon this Spirit, and often to mingle the sense of sin, to take away this Froth and Lightness. Every Morning down to *Golgotha*, and from thence go up to *Mount Calvary*. Believe me, If sin made our Saviour cry *My God, my God, &c.* What is the weight of sin? Look to a day of Reckoning. Christs Spirit was ever serious, never known to laugh. *Be Sober and Watch;* (dear Child.)

12. In like manner against that spreading evil of being a *Busy-body*, and *Pragmatical*, which is the Plague of Man-kind, 1 *Thess.* 4. 11. The words are very full and plain, *Study to be quiet, Do your own Business, Work with your own Hands.* The last two will cure the former danger. Read and know, That whilst you look too much into others Gardens, you will neglect

lect your own. Be not like the *Squirrel*, leaping from Tree to Tree, and Bough to Bough. Be much at Home, and you will find work enough; as long as you keep Christ and sin before you, you will have work enough for your Thoughts; and if your Fancy be not well fed, your Thoughts (like Millstones) will grinde themselves. Spirits rais'd, and not inploy'd, will torment the Witch that rais'd them. And if you set not your self on work, the Devil will mark but the several Trees of fruit or others, they grow in their own roots and change not. Be content to be a shrub, *Cedars* will shake; and never desire to be near Greatness. Honour often dies grinning and ghastly. Our business must be our own, as well as our Crosses. To meddle with other mens work will be thankless, as to take other
mens

mens Physick will be useless, if not dangerous. An hours Idleness is a sin, as well as an hours Drunkenness. Few mens feet stand before Princes, because few mens hands are diligent.

The Maid was posselt, because the Devil found her in his own house, viz. a Play-house.

The Busie-body is but a Pedler to carry up and down, and vend the Devils Wares. How few lose any thing by quietness, and doing their own work? Their sweet sleep commends it.

David got his great wound up on this neglect, and Peter his, by warming his Hands, when he should have been breaking his heart in secret.

Oh keep home, keep home; I speak experience to you, who never found good hour but in mine own work: Nor doth this

Cut off works of Love, or Charity, which must be attended in their seasons, and by their Rules. The cure of this evil lies much in Studying duty, the end of your Creation & being, the practice of Saints; that though you work here, ease is in Heaven; all your labour is little enough for your own business; be alwayes ready to say, *I am where the Lord would have me to be.*

How bitter is the remembrance of good hours ill spent? How cutting of time lost? Death knows no distance; whether King, or Bishop, or Pawn, all at the end of the Game is put into one Bag, the Grave. Be doing your own work, what ever your condition be; Tell me what our blessed Lord did, but the work he was sent about? Be like him in this, as in all things else, and that Spirit of the

the Lord *Jesus* be with thee, (My dear Heart.)

13. Through your whole course let Truth have its way, and do not make *Lyes your Refuge*; they will mock you in the end.

Mr *Reynor*, and others have written largely about the words and the Tongue, but none to *James* the Apostle. You see I do not load you in any thing with Heathens, Fathers, Poets, and their *Apothegms*, which are many in these Cases; which I purposely avoid as tickling the ear, when often they reach not the heart: A Schollar, yea a School-boy may gather them, but the Truth of God, set on by his Spirit, must make you consistent.

All the World is hung with Lyes, and all of man Proclaims so much; Cloaths, Meats, Trades, Salutations, yea our Profession of

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Religion : *All men are Lyers*, and all things on this side Christ a Lie. The Prince of the *Ayre* makes his work, who was the Father of Lies. Christ calls for *Yea*, and *Nay* onely.

I wish in Christianity we could find this Christianity ; *Heathens* and *Turks* shame us ; it is the blot of the Nation, as if we were *Liar* in the Womb ; the sin even lives and dyes with us ; you may not tell a Lye for God.

The Prophet *Zechary* puts *Peace and Truth* together , as they could not be asunder, *Zech* 8. 15, 16, 19.

The Root is the Heart , from whose abundance the *Tongue* speaketh. Oh the falseness and deceit of this little thing ! Not a Breakfast for a *Kite* ! Away with the distinction of *Focus* , or *Friends* Lyes. *Psal.* 101. *David* will have

no Lye with him. Truth takes
in all good Religion: God ownes
none where it is not. Hypocri-
sie is a Lye: Friend, Name, Cre-
dit, Estate, Beauty, Honour, &c.
are full of Lyes. *John 8. Christ*
the Truth, as well as *Life and Way*.
Though every untruth be not a
Lye, where it is not spoken with a
purpose to deceive, (so men di-
stinguish;) your care must be to
trade with your heart: *Nathani-*
els heart was honest, and so *with-*
out guile; good seed fell into an
honest heart. Truth is naked;
beware of base Coverings.

Let your conversation be with-
out Guile, without a Lie, the Lord
is the Heart-searcher.

Sow up your Mouth, but let it
be with Honestie; not Policie. As
you never hurt your self by
speaking little, so will you never
gain any thing by telling a Lie.

Let

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Let others call this ~~sin~~ a Virtue, but do you call it by its own name, and hate it as Poison.

Let Truth be thy Portion, it will preserve you; and ever say, *I can do nothing against the Truth;* (dear Child.)

14. And what I said last, wthgeth me to commend Wisdom to you, which is a very comprehensive word, and *is justified of her Children*. But I mean not the Wisdom of this world, whether natural or artificial: I intend Scripture Wisdom, which is from above. And this is a Light that God sets up in the Soul, to direct us, and affect us, in our whole course, *Job 28. last. The Fear of the Lord, that is Wisdom; and to depart from Evil, that is Understanding*: If you be wise, be wise for your self: To have all Books in ones Head, and want this Catechism

chism in the Heart, will never amount to it. Many great Clerks, not wise; many a Statist falls short. But this will make you hear, *Prou.* 1. 5. It will make you lay *a sure Foundation*, *Matth.* 7. the *Wise Builder*. This will make you provide for *Changes*, *Luke* 16. 8. This will make you lay in *abundantly*, *Matth.* 25. the *Virgins* were wise. This will make you *bear sorrow*, *Eccles.* 7. 4. And truly this is *Wisdom*, and the *Helps* hereunto are, *to become a Fool*, *1 Cor.* 3. 18. *To number your dayes, that so you may apply your heart to Wisdom*, *To beg it of God*, *Jam.* 1. 5. But above all, *to make Christ your Wisdom*, *1 Cor.* 1. last. Oh that you were thus wise! Much of Wit must be pared off before it will be usefull. I have seen the wayes of it, though never could pretend much to it: But this I know, that
being

being un sanctified, it is a sword in a mad-mans hand, spends it self in vanity, foolish jesting, abuse of those who are weaker than our selves ; yea, often to play with the blessed Word of God. But this Wisdom will guide, preserve, honour you : How doth *Solomon* admire it in the *Proverbs* ! bids you seek it, love it, follow after it, and this is Christ himself. You shall never have comfort in suffering for Folly, therefore see the plague, and hide, which hath invited some so to do often. Experience (which is the observation of many Events) will help you much in this study : be much in the Word, *which will make you wise to Salvation* : Let your Companions be the Children of Wisdom ; Judge of all things by this Wisdom, which will make you look upon them by Eternity. To the

the only wife God I commend
you; dear Child.

15. There are two very great
Turns in mans Life; the one is a
lawful Calling; the other is Marri-
age: and miscarriages in either are
almost irrecoverable. For the for-
mer, I must say the lesse, because
of your sex, though your present
condition may lead you to the ser-
vice of others; and then know,
Fidelity and Diligence are your
duties; your time and parts will
then be anothers, not your own;
Eye-service will not be accepta-
ble to God or man, much lesse
comfortable to your self. Many
have written upon this subject, as
Dr. Gouge, and others.

For Marriage, though your pre-
sent estate (according to the
world) renders you many wayes
hopeless; yet your times are in
Gods hands, and daily Experience
(with

(with my own) will let you know, that as it is the joyning together of one Man and one Woman lawfully, in an indissoluble bond, either for an help, procreation of Children (which were before the Fall) or a remedy against Sin since that; so it hath many Concernments in it, where Goodness and Sutableness are the primary ingredients; And as the Husbands duty is, Love, Teaching, Providing, Honouring, &c. So the Wives must be Subjection, suitable to that Love in all the parts of it: And these duties need mutual supports. And this *Conjugateness* (like a yoke) must still be lin'd with more Love, to make the draught easie. Against this Love, the Devil and Temptations will be striving. People so engaged, need a Standard (even the Word) to be set up, to guide all by: They need to observe

observe each others spirits ; They need to pray out, not quarrel out their first brablings ; They need at first to dwell much in their own duties, before they step into each others : When Repentance comes too late, the best is to be made of the present condition. Read *Pro.* 31. Oh the bitterness of unequal Matches ! Oh their ruine and misery ! I ever left you free, and do ; only marry in, and for the Lord ; The sensual part of that condition, can never answer the incumbrances may attend it. Let Christ be your Husband, and he will provide you one to his own liking: do nothing herein without Prayer, Scripture, and Counsel. The Lord love you, My dear Child.

16. For the World (I mean the People in it) and that part of it the Lord hath set you in ; I have very much to say, because my days
in

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in it are not a few (as we account)
 Believe our Saviour and the Word
 (Job. 16. last.) and you will find
that in the World you shall have
Tribulations; and your passage out
 of it must be *through many Tribula-*
tions, and Persecutions too, if you
will live godly. The World loves
her own: You must look upon it
 as your Enemy, and use it so; take
 what you may lawfully from it, *and*
imbrace not this present World; It
 will kisse you, and kill you; like
 a Sea of Glasse, it soon cracks,
 though it glisters; and when you
 have Iron shooes that tread upon
 it, how soon may you drop in?
 The World will give you no more
 credit than you have of the World
 to maintain it: and therefore whilst
 you are in the World, though you
 may know many, yet be acquaint-
 ed with few, and even trust none.
 Be sure you get nothing unlaw-
 fully,

fully, it hath fire in it to destroy :
Sweat is our portion here below,
and whatsoever is gained by your
own labour will be sweetest, dea-
rest, and of longest continuance
with you ; And do not borrow.
You may wonder why the World
is generally imbittered to God's
Children, and why the way to *Ca-*
naan was paved with so many dif-
ficulties. Oh know it is to keep
us humble, to draw forth the exer-
cise of his Attributes, *viz.* Power,
Wisdom & Mercy ; and the exer-
cise of our gifts & graces, Prayer,
Faith, Patience, &c. he will have
the use of what he hath given ;
yea, hereby Heaven is made dear
and sweet to us ; the storm com-
mends the haven ; prison, liberty ;
sickness, health ; and sin and sor-
row, Heaven ; where the double
vail of Corruption and Affliction
shall be taken off, and we shall
be

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be with the Lord for ever.

Many dying men speak much about the Vanity of the World: But truly, as I would not die in a pet, so I would not quarrel with, or leave the World, because I could be no greater in it, but because I not do, nor be better in it; and that God is pleased I should leave it for a better: I wish I had never been vain in a vain World, but I appeal to, and plead with, Christ for my peace. *So use the World, as if you used it not:* for the World hath a principle of decay in all the glory of it: Dote not on it, my poor Child.

17. And whilest I am in the World, and advising about it, there is a great Raritie in the World, if you could reach it, and that is a *Friend*; which is a Commodity so very scarce, that it will be your wisdom so to look upon

a Friend this day, as likely to be an Enemy to morrow. How manie sad Experiences can I witnesse to of this kind, yea in these times and changes? Fair Dove-coats have most Pigeons; Lost Estates know no Friends: *Job* and all the Saints complain, *David* sadly, *Paul* had none to stand by him; You see most men now are either upon their own securitie or preferments; one cries, *My Friend betrayed me*; another, *My Friend failed me*: and some cry, *All flesh is false*; and much I could say, but that other causes are to be attended above instrumental. They say, *Two may keep counsel, if one be away*; So hard it is to get a Friend; and if you have many, you have hardly any. The Friend I commend, is a Soul-friend, which you will never find among Children, Fools or Prophane. An Experienced Christian

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Christian Friend I intend, who must have three qualifications; he or she must have the art and skill of a Friend, few know it; must have the bowels and mercie of a Friend, which most want; and lastly, must have Faithfulness, the great ingredient: if such an one you can find, you shall enjoy their Experiences freely, you shall constantly be carried to God in their Prayers, you shall have sympathie and help in your troubles: The Spirit of Christ is a healing saving Spirit, and such is theirs: To such open your heart clearly, who will never upbraid you for Confessions; and know when Foundations shake, you will need a Master-builder or Workman, such is a good Friend and wise. To get such an one, must be your care; and to keep, must be your diligence: Walk not unworthy of the

To his Daughter. 51

the mercy if you gain it. Kinsman will not make it, no nor a Brother, though born for adversitie. Your hopes may be these, if the Lord promise; *When your wayes please him, your Enemies shall be at peace with you*: He can raise a Friend, and Himself be your best Friend: To whom I commend You, dear Child.

18. And because sin will be creeping into all your conditions, waies and works, something I must advise you about it from Experience, though many Books are written about it; as Mr. Goodwyns *Sinfulnesse of Sin, &c.* Yet Two things take from me: Be marvelous careful it break not in: Secondly, as diligent to drive it out speedily. And for the former, *Gouge* and *Gurnal* I commend, about the putting on the whole Armour, *Ephes. 6.* Sin is a breach of
the

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the Law, *and the strength of Sin is the Law* from that breach; the soul being as well left to Sin the Keeper, as to Satan the Jaylor, by the Fall, and nothing but the Satisfaction of Christ put in to Divine Justice, can remit the Authority of it; yea, though the power and filth in part be taken away by Sanctification, yet it will break in again, as an inmate, and will at least get some out-room, as pride in cloathes, cozenage in dealings, lust in the eye, passion, &c. and bad work it makes, where-ever it is; Oh keep it at staves length: *Peter, David, Heman* and others ever crack under it: As you cannot build your Reformation upon unrepented sin; So you should not make daily work for repentance, by admitting sin, which must be reformed. Therefore to prevent this mischief, you must exer-

exercise hatred against it, as against
an Enemy that cut the throat, or
would, of your best Friends, and
yours also, and pursue it with a
deadly feud; hate it in all the
stock and lineage of it, my Child.

A little sin is sin, down with it,
keep your guard, and hate it in
all the forrage that may maintain
such an Enemy; I mean, in the
occasions leading to it; in which
it might be large. On with all your
Armour speedily: and when you
find it hath bespotted you, do as
a good housewife with her linnen,
get a Washing-day, I mean a Fast-
ing-day, out with it by hand, la-
ver, bucking; if it be a stain that
gets through and through, it will
out the next spring for bleaking,
I mean, a sin premeditated as *Da-
vids*; a few common tears will
not help there, but extraordinary,
and the Blood of Christ above all.

D

Ask

Ask the Damned what they aile? Sin, fin, they cry. Ask the distressed Conscience? Sin too. Ask the Afflicted? Sin. *For the Bulrush will not grow without mire.* That which crosseth the Law of God, make thy greatest crosse; that which divides you from the best Good, call your worst Evil. It made Christ to bleed, to groan, to die. The Lord sprinkle thy Conscience with the Bloud of the Everlasting Covenant, that you may not sin to death, My dear Child.

19. And next (because bordering upon what went before) I would add a case, which so often even choice Christians are incumbered with, and that is, Their questioning all their works after many years Experience and Profession; and their Objections, many against themselves; as from sin before

before Conversion, in Conversion, after it ; repeated sins, against Judgment, Mercie, Light, Means ; yea, even cutting Purples under the Gallows ; against all Examples, and what not ? Nay, it cannot stand with Gods honour to save, &c. though *Isa. 55. 8.* answers all.

This therefore I would have you know, that though it be not safe to dig at Foundations often, lest we shake the Building ; so our great care is to have sound Foundations to build upon, which in the general is Christ, and other none can lay : Make quick work, and see you be in Christ, and offer your Evidences to a discerning Friend, or more ; and know, that God hath limited his tenders of Grace to a day of this Life, of the Gospel, and of Conscience awakened ; therefore look out whilst it is *To day.*

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Put by Spiritual sloth, Cares of this World, - bosom Corruptions, or what ever may hinder; God is not bound to your limitings: Were it not from his Mercy, and and to leave every soul inexcusable, why should the Lord give any time of Grace? Remember, this day ends suddenly; How unworthy to put the Lord off till to morrow, and how retaliated? See *Prov. 1. 29, &c.*

Your delayes rob your soul long of Comfort, and you keep your self the longer out of Christ's service. The nature of sin is poison, do not stay till to morrow for an *Antidote*; What got *Lots* Wife by lingring in *Sodom*? the Lord must pull us out. Nor can you plead any thing for hereafter which you may not now. Oh to work, to work; and if you find it will not amount to Grace, then cry mightily;

tily ; Ply the Lord with all the Promises of his Free-grace, *Isa.* 55. 1. *Matth.* 11. last. *Revel.* 22. 17. *Isa.* 53. the whole Chapter : *Jer.* 3. 1. and many more.

Tell the Lord none so vile as you, none so good as Himself : Tell him, his Nature is Mercy, he may be a gainer by his Grace : However, hang upon him living and dying in the use of all means, *Hos.* 14. 3, 4, 5.

But if you have your share in Christ, though hardly discerned, make much of it, you need walk very humbly, very holily ; do not question continually, as some do, *Psal.* 18. 1. Love the Lord who hath been your strength, and will answer all thy hard questions, dear Child.

20. I add hereunto your Case, under crosse Providences ; yea, such as where Promises seem to

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speake one thing, and Providence another ; Under which the best Saints have had great and strange sinkings of spirit ; For which you have *Sibbs*, *Burroughs*, and others to help.

My poor thoughts also are these for Case and Cure ; When *Job* faints, *Job* 4. 5. When *David* chides his soul, *Psal.* 42. When *Heman* is even distracted, *Psal.* 88. 15. *Jacob* will not be comforted, *Gen.* 37. 35. and so divers. This great *Dissertation* springs from either the overweening some Comforts we enjoy, our overvaluing them breeds much trouble in the losse of them : So *David* with his *Absolom* ; or from the surprizall being sudden and unexpected ; a prison at first uncouth, in time easie and sweet ; where a mortified heart grows suited to it : (to this I could speak much) or else

it

it may spring from some secret weight God may put into this Change of Providence, which we are not aware of; and so the scale grows heavie with some Lead hanging at the bottom unseen: a small thing troubles more than a greater: the former we apply to our own strength in it, but for the other to Gods. Or, lastly, it may spring from the Dispensation it self; As when the Crosse is heavie, or multiplied, or of long continuance, or toucheth some noble part; as wounds that touch the Liver, Heart, Brain, &c. Nay, I must tell you, when we make our Case worse than God doth, as by our refusing the Lords Comforts, which *Jacob* did, *Gen. 37.* or where we let loose the Reins of Passion, as *David*, *Oh my son, my son! &c.* Or when we drown all our present Enjoyments in that

one croffe Providence, which is too near the spirit of *Haman*, who crost by *Mordecai*, flights all his Favours at Court, and dies upon the other.

Your Cure in all this will be, To be willing to want, what God is not willing to give, and to know he is wise, to give, what he will, how he will, and when he will; for the godly heart for temporals cries, *Lord, what thou wilt*; and in spirituals, *When thou wilt*; and in both, *How thou wilt*: Beggars must be no chusers, and any thing is good from the hand of such a Father.

Your Interest in Christ, supplies all, and sweetens all; but with the Doves Innocency, use the Serpents Wisdom; live in daily waiting and expectation of Changes, even in your best and holiest condition here: Deaths-heads, and
Hour-

To his Daughter:

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Hour-glasses will be but ordinary significant Ceremonies: it is within you that cruciats, or comforts: He that made the World, can change it when he will: Your Comfort will be, that in the greatest storm, your heavenly Father is at the Helm; though Sin and Satan buffet: that Hand keep you, My dear Child.

21. And if you ask me (after all) what you shall do with your fears to which your sex and condition prompt you? you shall have what I know, though the Lord Jesus answers all to his little Flock when he sayes, *Fear not*; yea, more particularly, *Fear not them that can only kill the body, and destroy that*. You must know that your question wil mainly lie about base & unwarrantable fears, which have these roots; Either (when out of this fear) you are loth to

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part with that the Lord would have you let go, or would part with that the Lord would have you keep; as when you wrangle about some Corruption, especially which is dear unto you, and hath some great disadvantage attending your throwing it away. These kinds of fear are accompanied with these mischiefs. As you will be unwilling to know your duty, so you will be unwilling to practise it when you know it; yea, not only so, but (through fear) be as unable, as unwilling; like that trembling King at the hand-writing he saw. The inconveniences are very many, and the sins not few that follow it. The cure in general, even for *Peter*, who (by it) denied his Master, is this, *That whoever fears to sin, never sins by fear*; and more particularly, *The absence of some good you desire, or the coming*

coming on of some evil, draws out this fear : Therefore make much of this Rule ; Be ever possess of some good, that may answer the taking away of vvhat you may lose, which is the presence and favour of God in Christ : In the night the waking Child in the Cradle is quiet at the Nurses coming to it, because there is more of comfort in the Nurse, than fear in the Dark.

And then be perswaded to set a right value upon all earthly, perishing, dying things ; do not call a Pebble a Pearl. But above all, keep your fear in his proper channel : Oh *fear God, fear God*. It is not only the *beginning of Wisdom*, but the *perfection of your joys*, vvhich kept *Joseph*, and others of the Saints from sin.

My earnest desire for you is, That the Lord vvould give you an even and equal spirit, and the root

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of it, Integrity ; *That* (as the Righteous) *you may be bold as a Lion,* and yet *rejoyce with trembling.* In this good fear I leave you, My dear Child.

22. And if the Evil you fear, and a day of Affliction come upon you, then my counfel is, (bear vvith the feebleness of it in all) take that Rule, *Eccles. 7. 14.* *In that evil day,* or day of your *distresses,* you must *Consider ;* which is (as the word bears) by solemn and diligent thoughtfulness to take things assunder , especially sorrows and sins ; For the little Needle vvill draw a long tail of Thread after it ; little sins may be followed vvith great sorrows, to fet you at your vvork.

First, You must see the evil of Adversity in the nature of it, such a plague , and such a visitation ; and in the causes of it : As in the
prin-

principal, none of that evil *in the City*, but from the Lord.

In the Meritorious Cause, there look at sin, and search closely; and then the Final Cause ; God will either be glorified by your Humiliation or Ruine ; He will either bend you, or break you ; and thus he doth with Nations, Churches, and every Individual.

But for the Instrumental Cause, travel not much there: Though *Pharaoh* were the occasion of the Plagues, yet the *Aegyptians* sins, the Cause.

Secondly, In such an evil time you must live by faith (so *Habbakkuk*) and *walk with God* ; for this must be your Rule, *That no condition supercedes Duty that may be, must be performed* : And in these you may not dally, it is your life.

Thirdly, To get out of such a day
day

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day and case, you may not act unlawfully; nor did *Paul* in going out in a *Basket*.

Take these Rules.

First, See what the word saies, if you can find a Paralel case and help.

Secondly, If that be dark, see what Providence suggests; but that you must neither Slight nor Cross, nor out-run.

Lastly, If here you want Light, then live and die upon the counsel of Impartial friends, that you may trust Gods way in doubtful and hard cases.

And be assured that in distress (I know not) if Enemies bring your Release, it will be too late; and if some friends bring it, it may be too soon; but if God do bring it, it will be seasonable.

I will hear what the Lord will say, cries the Prophet: So do

To his Daughter.

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do you (My dear Heart.)

23. Though in part I have hinted something about *Errors*, yet in this age and juncture, I need let you know what I know, since the importunity of Errour hath brought forth so many Obliquities, and occasioned so much scandal to Religion the World thorow,

And because many have touch'd hereupon (as you see in their Writings,) and many more *Polimicks* and *Disputes* are Printed than profitable, every Partie striving their own advancement; this I have said, this I must say, That whoso departs from those Fundamentals profess, and died upon by the Saints and Martyrs since the reformation and departure from *Pope-ry*, need to have his Opinion written in Stars: for *If an Angel bring another Gospel, he or it may not be received, that shall contradict what*
we

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we have received already from the Lord Jesus. It is a continuing word, Oh that it might abide in us, and with us!

Two things in such a danger I commend unto you :

First, Observe, or ask your self or others what frame of spirit or heart you are in, when you receive this noveltie; and if I mistake not, When the heart is Proud, Lazie, or Frothie, neglects communion with God, dutie, and exactness, then a cover-Cup for such corruption is sought after; then Preachers understand nothing; then men can live without God, Ordinances, &c.

You must know that this work is gradual: The Ship sails through the Channel, where she may have Land on both sides, before she come to the Main; and loseth sight of all Land.

But

But this you will certainly find,
That if these People would speak
out, they have changed their Opini-
ons about God, before they
change about his Waies. I could
be very large in this, accounting
it my very great Mercie, that tem-
ptation never led me from that
Honest, Old, Godly, *Puritane* Pro-
fession of the everlasting truths
of the *Gospel*.

Secondly, Inquire whether
they have been carried more to
God and Holiness since their
change. For that which comes
from God, will carry us to God;
but if onely to *Pride, Censuring, Li-
bertinisme, &c.* you know what to
make of it.

*Beware of Leaven of the Phari-
ses,* (Christ saies) for *Leaven* will
sowre the *Dough*; will swell it,
will harden it, and these you meet
with in mens spirits leavened with

Er-

Error. Where men once leave the Rule, there will be no end of their running, till they come to *Atheism*.

Therefore stand in awe of God, and fear him alwaies ; Hold to the Word as to Life ; Question not Truths ; Look to your Company ; Value the meanest Ordinance ; You will need all. Be very low and humble before the Lord, and *Grow in Grace*, 2 Pet. 3, 18. (My dear Child.)

24. And because the first Child that appears in view of this *Jesabel*, the Mother of Mischief (*Errour*) so called by *John*, Rev. 2. 20. is about the *Sabbath*; either wholly slighting it, or counting it *Jewish*; or our day not the right day, not the Seventh ; yea that every day is a Sabbath, with the like : I mean besides all such as profanely look upon it as a day of Sport,

Sport, Pleasure, and Vanity : I think it my duty to Charge you, (as ever you mean or hope to enjoy that everlasting Rest hereafter) that you would value the Sabbath. Read *Dod* and others about it.

I do not remember that I have ever met with a truly Godly gracious soul, that lived above or beyond this.

The first *Commandment* sets up the true God, The second his Worship according to his own will, The third his Reverence and Honour, and The fourth *Time*, the seventh part of *Time* for him, is holy *Time*, Works of Necessity and Charity not crossing that Holiness.

I say the seventh part of *Time*, because it is Night in one place, when Day in another ; which *Time* begins at the Evening, as *Time* is di-

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distinguished into Daies, *Gen. 1.*
And though the Questions about
the *Sabbath* and *Baptism* breed
much Dispute in the World, yet
we must Study to know Gods
Will in both.

I must say more to you: Where
the Sabbath is at an undervalue
in any Country, say it be *France*,
Holland, *Germany*, &c. there you
shall find Religion low, and at
best wasting it self into Disputes.
But know that *England* (which is
most famous for Religion) got it
from the Sabbaths, upon which
day the Lord is pleased (as Prin-
ces by their *Almoners*) to give out
his Gifts and Craces to the sons of
men.

I was a witness that *Middle-
burgh* in *Zealand* grew famous
for Religion, by *Teeling* their
Preacher fetching the keeping of
the Sabbath from *England*.

Cer-

Certainly the Fourth *Commandment* is the Key to all the rest; for how shall the rest be practised if not taught? and how taught, if not time allowed? and what time more likely to carry a Blessing, than Gods Appointment?

It were as good to take down Ministry, and all Ordinances, as to take down the Sabbath.

The wonders of God have born witness (as *Burton* and others write) against the Breakers of it.

Wherefore look well about you, *Isa.* 58. 13. Love the Lord in his Sabbaths, as you would have rest hereafter. Look to this Rest here, and remember the Sabbath; that is, Prepare for it all the week long, especially the Evening before.

The *Jewes* had two Preparations to the Sabbath, at Three, and Six.

Do

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Do you keep on, and gather home all Affections to wait upon the Work, and let the day be dear to you. *The God of Sabbath be yours, (dear Child.)*

25. The Premises considered, I should a little open what I mean by *Free Grace*, to which I send you so often for succour in Cases; and truly it hath been much spoken of, and as much abused, as if men from thence might take leave for any evil; and on the other hand also, filth cast upon men that have labour'd to hold it forth; for which Dr. *Crisp* suffered also, and some of that mind, who meant faithfully to the Church of Christ, and have written much for the abasement of the Creature, and lifting up Grace.

I wish we may judge right judgement of all men, and things.

But a little Practically to cast in some

To his Daughter.

75

something to profit you ;

The Grace so spoken of, should mainly be minded as the Root and Fruits of the New Covenant, *Jer.* 31. and that in *Hos.* 2. 19, 20, &c. Which you will find lie upon two Parties, *Christ*, and the poor *Believer*; and Christ to be considered in a double Act of his :

First, In his loving, or rather manifesting his love in time to the soul. And,

Secondly, In passing over that Right he hath in himself to the believing soul.

Answerable whereunto, the soul first from Christs love is warm'd to love again; and from his bounty in his second Act, turns over all the soul hath to the Lord *Jesus Christ*; whether Name, Estate, Wit, Parts, yea all its Interests.

Now

Now Christ thus loving the
 soul, and giving himself upon no
 Meritorious or procuring Cause
 on the souls side, is called *Free
 Grace* indeed; when the Father
 shall freely give his Son, and the
 Son freely his Heart-blood, and
 the Spirit freely all its operations,
 and make a free Covenant of
 grace and mercy to pardon all sin,
 to receive a sinner into his bosom,
without money or price; nay not to
 offer any thing of his own, either
 Duty, or Righteousness, *Isa. 55.*
 1. this call *Free Grace*; though
 when Christ comes to manifest
 this, he (by the Law) gets Parly
 with the sinner he means to save,
 by some uncouth waies, and often
 very cross to flesh and blood,
 which makes the work hard to
 judge of at first; yet be assured
 that the whole work will be Free,
 in the whole Frame of it.

But

But because this point is of such singular concernment, and that I have formerly delighted to speak to others touching the same, and would have the comfort of it my self, I shall let you know what I know about the order of the working hereof, that you mistake not.

26. And in the letting you in this Light, to give you the summe of true practical Divinity: and therefore observe with diligence, That when a discovery is made of this Love to the sinner, the Lord *Jesus* makes a double approach to the soul; the first is by the Law, where he takes three steps: And first, by the Law he stops the sinner in his course, and makes him to see sin in the very nature of it, not in the Hell onely, and consequence; but in that it separates the soul from the greatest good,

E

Rom.

Romans 7. 7. And, Secondly, makes the soul bear the burden, and weight of it, which makes *David* himself cry out often, and so others: It pincheth hard where sin hath got time and strength, &c. Thirdly, it lets the soul to know, that he is not able to satisfy Divine justice, and so the Law may be called a *School-master* to Christ, though the Text leads to the *Ceremonial*; the *Ceremonies* being the Gospel of the *Jewes*. These three steps of Love Christ takes in the Law by his first approach.

Secondly, In his Gospel approach he takes these steps:

First, He holds forth himself to the sinner, a Mediator of the New Covenant, and a free pardon of sin; this keeps the soul from despair.

Secondly, He lets you know, that he is as able, and as willing

as ever to do it, *Colos. 1. 19. &c.*

This keeps the soul in heart and hope.

Thirdly, By that which they call the Reflex Act, he brings home a particular Promise of grace to the soul, as *Revel. 3. 17.* and the Spirit of Christ thus argues:

He that is athirst must freely come.

But (saies the Spirit) *Thou art thirstie,*

Therefore come freely.

Thus I use to say:

A pitiful, nasty, ragged, fatherless, friendless Child, is lying dying in a ditch: A noble bountiful hand means to save him, and adopt him; first sends a servant to awaken him, and bring him to his Court-gate; then bids another let him in, a third to wash him, and put him on clean clothes; another

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to read him the Order of his House; another to set him at Table with his Children; another to shew him his present, and future estate.

Thus the Spirit of *Humiliation* first wakens a miserable lost sinner, and that by the Law, and can only bring him to the Gate: Then *Vocation* opens the Door: Then *Justification* puts on Christs Righteousness: *Sanctification* teacheth him how to walk, taking away the Power of sin: *Adoption* makes him a Brother, and gives him his Priviledges: And *Glory* begun here in part, by sanctifying, shewes him his estate. And all this hath its rise from Free Grace, *Ezekiel* 16. for God found us in our Blood.

The Lord open your eyes, and make this a time of Love to you, dear Child.

27. But

27. But whilst I speak to you of Free-grace, I must let you know that in the next place I must commend unto you, accurate walking, as the fruits thereof; and for your better understanding, I commend unto you divers of the aforesaid Books; so my own thoughts are, that it consists in all manner of Christian Circumspection, *Ephes. 5. 15.* to look within you, without you, about you, beneath you, to all and every duty; and the rather, because God's eye is ever, and every where upon you; Oh that you could so walk, so think: and not only so, but you have bad men observing, who, by your negligence, may either infect your Liberties, or infect you with their Evils, or at best be harder drawn-on to the wayes of God by your carelesse example: Adde hereunto, that

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you have the eyes of good men upon you; and if they be young Christians, you may make the Wayes of God like Giants and Brazen Walls unto them, carry much difficulty and discouragement with them; or, if ancient Christians, you may send them with grief to their graves by your miscarriages; and not only so, but the very way of Religion is like a narrow Bridge, you need step advisedly, that you may keep upon it, or, if fall, you may recover with much trouble: there is great cause you should be wise, for Free-grace will never teach sin, nor folly; which that you may have help in, consider what is said from the above-said Arguments, and weigh them well; and not only so, but study the Lives of all the Saints in Scripture, and do but see what trophies of their failings
sin

sin hath hung up, and Satan : *David's* sins of Adultery and Murder, *Peter's* Denial of his Master, *Hezekiah's* Pride and Vanity in shewing his Treasury, *Jonah's* Impatience and Folly, with the like : And see *Paul's* and *Samuel's* Integrity, *Phineas* his Zeal, *Nathaniel's* Truth, &c. On the other hand, Oh walk in this Gallery among these Pictures ; and for your security, rest not without Assurance of God's Love, which will make you wary ; Who would endanger it ? much lesse forfeit it. The empty Purse fears not the Thief, but the full, looks to every Danger, every Temptation : And really nothing is a greater safeguard, than the freeness of this Love communicated to the Soul ; stay you no-where on this side of it, it will keep you steady in a trembling world. Thus may you

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walk, and from this blessed Principle, dear Child.

28. And that all this may be carried-on, and is properly the life of Faith; remember, That the hardest thing in the world is, *To believe in Jesus Christ to these and all other good ends*: Faith is a short word and easily spoken; but Oh how hard is it in the nature of it! when if ever the Lord works it in us, he findes nothing, not a spark of it, till he comes; nay, he finds us opposit to the work of it; nay, he finds us unwilling to be made willing to close with the offer of Christ, though made so freely; Hypocrisie and all evil hath its fountain here: we believe not: all the other graces sink when this fails; all must have its cure: we bind the lame arm, we anoint it, we warmit, and yet nothing helps, because it is out of joynt.

Oh

Oh we believe not! Anger rageth, Lust provokes, Covetousness cozens, &c. and all is, *We believe not*: Nature cannot reach this, Art cannot compasse it: to look near 1700 years back upon the Son of *Mary* (who was the Son of God) lived not forty years, preached but three years and half, reproached home to his grave; and to believe in him for a Savior: I say, this must be the work of another world, and the outstretched Arm of God. See *Ephes. I. 18, 19, 20, &c.* To believe that another will pay all my debts, and become poor to make me rich, to dye to make me live; Oh Miracle of Mercy!

My Child, to believe things incredible, to hope things delayed, and to love God when he seems angry, are *Luthers* wonders, and mine, and thine. It is unbelief

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is that *death in the pot*, that lifts up
 sense, that brings an ill report of
 God, that overhastens our mer-
 cies, and sets God a time for our
 deliverances. *Faith is the gift of*
God, and the greatest, which o-
 vercomes difficulties, sets Mercy
 to work against Justice, fetcheth
 the work done either by, without,
 or against Means, throws Moun-
 tains into the Sea. A little little
 grain like Mustard-seed will do
 Wonders; enliven a dead heart,
 save even a damned soul; for such
 we are: This will not be had
 without the Word and Spirit, *Rom.*
10. 17. and the Glory of it, See
Heb. 11. for this, hear, beg, pray,
 weep, fast, seek, labour, strive,
 use violence, read, ask, wish, sigh;
 and if you do believe, *the Lord*
help your unbelief, dear Child.

29. In the next, (which looks
 like the last) indeed, I must give
 you

you my thoughts about Death ; which certainly must be your portion (though young) and I must tell you, it is a great word to say, *I dare dye* : many Books and Funeral Sermons you may reade about it. I say, Life is sweet, and Death terrible : many in several distempers may call for it, neither minding what it is, nor whither it leads : *Job* describes it in his Agony ; and Heathens could say, The first good was, *not to be born*, and the next, *to dye quickly* : *Paul* (above any) desires it upon right grounds : Yea, the last words in the *Canticles* , and the last in the Bible are, for the Lord Jesus to *come quickly* ; yea, to *come to judgment* : as if it were the breathings of the spirits of the Just in the last times ; of which spirit if you be, these will be your Reasons , as theirs.

First,

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First, That you may see Him of whom you have heard so much, who hath done and suffered so much for you. Secondly, That you may have full draughts of what you now tast only. Thirdly, That your Beloved may come to you, or you to Him ; for whose sake , and love , you may undergo here many frowns, brow-beatings, if not worse : thus the absent Spouse waits for her Beloved. Fourthly, When the Sanctuary is troden upon, *Isa. 64. 1.* Fifthly, That the double Vail of Corruption and Affliction may be taken off from you : Thus to wish for Death is to wish for Life.

These things I pray study ; and to help you further , remember, *Balaam* would fain die the Death of the Righteous, which you can never do, unless you live the Life of the Godly ; to which I have written

written so much before : Only let me adde, That you must live in daily Expectation of this great Change ; for though there be but one way into the World, there are many out. I know nothing to sweeten it but the Death of Christ, who sucked out the poison of it, and saves to the uttermost. *Romans* and Fools can dye bravely, write their own Elegies. I am sure a well-led life is the best Monument. If one at your door should cry every morning, *You must dye*, it would not reach far ; but Christ dyed for you, My Child.

30. They say, and truly, *Where Death leaves you, there Judgment finds you* ; Nothing flies so swiftly than as the soul out of the body : and you know Eternity hangs upon a moment ; and such is our Life ; and especially such is the last groan and pang, and thither it

it leads. It is a vast Ocean, hath neither bound nor bottom; where you are to come before an impartial Judge, with a naked and open breast; it is unavoidable, and the miscarriage there intolerable. Many Books are written by many about these last things, and *Apothegmes* not a few: the World and the Flesh will not appear for you; the former can lend you but a few Ceremonies and Complements; the other dare go no further than the Judges door; but a good Conscience, sprinkled by the Blood of Christ, will enter with boldness, and plead, and hear the voice of, *Come ye blessed*. Your wisdom will be, to carry your Pardon in your bosome, there Wit, and Learning, Parts, and Wealth will get no hearing; there the Eloquent Orator is dumb; no Coin is currant but the Blood of

To his Daughter.

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a loving Saviour ; No man can appear there by any other Proxy : there Greatness must give way to Goodness ; there Hypocrisie is unmask'd, Truth naked ; there your fellow Saints shall sit Judges, though despised amongst men ; there the Son of man shall appear, because despised as the Son of man ; there Preaching, Miracles, Casting out Devils will not profit, but a Name written in the Book of the Lamb. Oh that you would consider betimes what a nothing a thousand years are to Eternity, yea, where you shall be an hundred years hence : if the Grave make no distance betwixt the Scepter and the Mattock ; what will Eternity do when that shall make the difference ? Wherefore I pray measure all your works by Eternity, eat, drink, sleep, work by Eternity ; the cry of

a

! a damned soule is, I never minded Eternity; how many are every day carrying faggots to burn them to Eternity? Call that good that holds for ever: Let but the Judge be your Husband, and fear nothing. The ever-living God love you, and keep you to all Eternity, My Child.

31. And because I have brought you so far as the Great Day, give me leave to awaken you with the condition of the place, Heaven, and to let you know it in the particulars, which are the presence of all good, and the absence of all evil; the former commends it self unto you in these:

First, in the universality of it: whereas all things here below are but partial; so in the suitableness of, it they are there spiritual, and suitable to the Spirit.

Secondly, for their Continuance:
the

the good things are not like Cherries drawn by the lips, or Comforts tasted, and gone; but they stay and are good for ever.

Thirdly, Evil knows no place, there Sin cannot dwell with that Holiness, Sorrow cannot mingle it self with that Joy: no more fading Riches, dying Friends, changing Honors, perishing Beauty; no more aking heads, nor languishing diseases; no more hearing the chain of the Prisoner, nor anger of the Oppressor; no cry of *what do you lack?* every Bottle is full, and every Bed easie, being of never-blasting Roses and Sweets; where every Room is paved with Love; where Wisdom, Power, Mercy, and Grace — have combined, to make all glorious and pleasant. Then never be troubled about a dunghil-world; when the Apostle to the *Thessalonians*,

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nians sayes all in a few words, *We shall be with the Lord for ever*; and that includes all, answers all hard Questions, all hard Labours under the Sun. Remember the Swaggerer that met the poor man ever mourning over his sins, (quoth he) What, still mourning? &c. But what if there be no Heaven? Ah Sir, quoth the other, what if there be a Hell? The Doctrine of Hell was never enough preach'd (some thinks) and there on the contrary is the presence of all evil, and the absence of all good; you may study it by the former, where the Tormented never die, and the Tormentor is never weary; where thought and fear, despair, punishment, extremity meet altogether in Eternity. The Father of our Lord Jesus Christ preserve you to his Heavenly Kingdom, My poor Child.

Union

To his Daughter.

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Union with Christ,
and Knowledge sound,
The Scriptures reade,
in Pray'r be found;
A constant Watch,
and growth in Grace,
Good Conscience, Time short,
Work apace:
Contentment in
Condition Low,
No Trifling Spirit
in you grow,
Nor Busie, nor
Pragmatical,
Truth still appearing
in your All,
Wisdom directing
soon and late,
In Calling, and
in Marriage-state;
The World describ'd
in its bad wayes,
A Friend indeed
beyond all praise;

And

And Sin the Mother
of all Grief;

Grace often question'd
for relief,

With Providences
running crosse,

Fears sinfull, causing Doubts
and Losse;

Dayes of Adversity
and Evil,

Errors that spring from Self
and Devil;

Sabbath for Rest
and Worshipping,

And Free-grace pitying,
pardoning;

With accurate,
and holy walking,

Hard to believe,
though easie talking;

Death ghastly looking,
and Sins daughter,

With Judgment
that will follow after:

Heaven

To his Daughter.

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*Heav'n in its great
Magnificence,
Hell's punishment
in Losse and Sense,
Are the great things
charg'd on thee here,
To reade, and minde,
and minde (my Dear.)
From him, who grieves
he hath no more,
But Words to leave.
Christ be thy Store.*

33. And because I know not how the door of Oportunity may stand open or shut, (the Day drawing near of Tryal) I shall give you an account of my Self and dealings, that (if possible) you may wipe off some Dirt; or be the more content to carry it; in which I shall mainly apply my self to these late troubles.

I was the Son of considerable
Parents,

Parents, from *Foy* in *Cornwall*; my Father a Merchant, his Ancestors driven thither from *Antwerp* for Religion, I mean the Reformed; my Mother of the same Town, of a very ancient Family, the Name *Treffey* of *Place*, or the Place in that Town, of which I would not boast.

These lived in very great abundance, their Losses at Sea grew very great; in the midst of which Losses, my elder Brother being at *Oxford*, I was sent to *Cambridge*, and that Estate I had by an Uncle, I left with my Mother, and lived at the University; and a little from thence, about eight years, took my Degree of Master of *Arts*, where I spent some years vainly enough, being but 14 years old when thither I came, my Tutor died, & I was expos'd to my shifts.

Coming from thence, at *London*
God

God struck me with the sense of my sinful estate, by a Sermon I heard under *Pauls*, which was about 40 years since; which Text was *The burden of Dumah, or Idumea*, and stuck fast. This made me to go into *Essex*: And after being quieted by another Sermon in that Country, and the Love and Labours of Mr. *Thomas Hooker*: I there Preacht, there married with a good Gentlewoman, till I went to *London* to ripen my Studies, not intending to preach at all; where I attended Dr *Gouge* *Sibs*, and *Davenports* Ministry, with others; and I hope, with some profit. But in short time was forced to preach by importunity of Friends, having had a Licence from Dr. *Mountain* B. of *London* before, and to *Sepulchers* I was brought by a very strange providence; for preaching before at another place; and a young

young man receiving some good, would not be satisfied, but I must preach at *Sepulchers* once monthly for the good of his Friends ; in which he got his end (if I might not shew vanity) and he allowed Thirty pounds *per Annum* to that Lecture, but his person unknown to me : he was a Chandler, and dyed a good man, and Member of Parliament. At this Lecture the Resort grew so great that it contracted envie and anger: Though I believe above an hundred every week were perswaded from sin to Christ.

I wish I may not be judged for saying so : There was six or seven thousand Hearers , and the Circumstances fit for such goodwork: But I am tender ; there I had some trouble, who could not conform to all : and went to *Holland*, where I was five or six years, not without

without the presence of God in my Work ; But many of my Acquaintance going for *New-England*, had engaged me to come to them when they sent , which accordingly I did : And truly, my reason for my self and others to go, was meerly, not to offend Authority in that difference of Judgment ; and had not the Book for Encouragement of Sports on the Sabbath come forth , many had staid. That good man, my dear firm Friend, Mr. *White* of *Dorchester*, and Bishop *Lake* , occasioned, yea, founded, that Work, and much in reference to the *Indians*, of which we did not fail to attempt, with good success to many of their souls (through God's blessing) See Bishop *Lake's* Sermon, 1 *King*. 8. 37. who profest to Mr. *White* of *Dorchester*, he would go himself with us, but for his age,

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for which we had the late Kings
gracious Patent, Licence and En-
couragement. There I continued
seven years, till sent hither by the
Plantation to mediate for ease
in Customes and Excise ; the
Country being poor, and a tender
Plant, of their own setting and
manuring. But coming hither,
found the Nation imbroided in
those Civil Discontents, Jars and
Wars, and here was forced to stay,
though I had nothing to support
me but the Parliaments Promises ;
And not being able in a short time
to compass my Errand, studied
with a constant purpose of Re-
turning, and went with the first
to *Ireland*, most of your *London*
Godly Ministers being engaged in
Person, Purse, and Preaching in
this Trouble : I thought *Ireland*
the clearest Work, and had the
Pay of a Preacher then and after-
ward,

To his Daughter. 103

ward, as I could get it; I was not
here at *Edge-hill*, nor the Bishop
of *Canterburies* troubles or death.
Upon my Return, was staid again
from going home, by the Earl of
Warwick my Patron; then by the
Earl of *Essex*, afterwards by the
Parliament, who at last gave me
an Estate, now taken away. I had
access to the King about my *New-*
England business: he used me ci-
villy; I, in requital, offered my
poor thoughts three times for his
safety; I never had hand in con-
ceiving or acting his Death, as I
am scandalized, but the contrary
Re- to my mean power:) I was never
in any Councils or Cabal at any
time, I hated it, and had no stow-
age for Counsel, thinking all Go-
vernment should lie open to all;
nor had penny from any General,
but lived in debt, as now I am;
nor had means for my Expences,

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what I had, others shared in.
confesse I did what I did stren-
uously, though with a weak head
being over-laid with my own and
others troubles; never was angry
with any of the King's Party, nor
any of them for being so; though
the Parliament-Authority lawfull
and never studied it much; have
not had my hand in any man's
blood, but saved many in Life
and Estate. The Parliament in
1644, gave me the Bishops Book
valued at 140*l.* which I intended
for *New England*, being a part of
his private Library, which (with
all mine own) I have often offered
for 150*l.* the mistake about the price
was, and is great, for they never
were so considerable: And the
were my gettings, who never aimed
to be rich, nor ever had means
to reach it. The Changes grow
(as you see) a Commonwealth
found

found, but thus altered; I staid
 so long at *White-hall*, contented
 with any good Government that
 would keep things together; till
 the breach of that they call *Ri-*
chards Parliament, and then I re-
 moved, and never returned more,
 but fell sick long, and in trouble
 ever since; never was summoned
 but once by the Council, which
 was in *April*, about Books; of
 which (lying sick) I craved of the
 President of the Council to ex-
 cuse me, who sent unto me he had,
 and I gave him an account of the
 Books: but hearing that my E-
 state was gone, and I indebted, was
 private, and did purpose so to live,
 and so to die, having a resolution
 which I kept) never to meddle
 with State-matters, but either
 here, or in *New-England*, to spend
 my old age, in looking into my
 Grave and Eternity: and never

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had to do with any Transactions, with Souldiers or others; nor never would, had I a longer life, my head and heart be tired, as well as my body craz'd: I thought the *Act of Indempnity* would have included me, but the hard Character upon me, excluded me, which I was so sensible of, that Nature (in its own preservation) carried me to privacy; but free from that report of the manner which is suggested, of which you may be assured: By my Zeal (it seems) I have exposed my self to all manner of reproach; but wish you to know, that (besides your Mother) I have had no fellowship (that way) with any Woman since first I knew her, having a godly Wife, before also, I blesse God.

But because what is before written, may seem my white side only,

only, I shall deal in all plainness
with you, That though for Reli-
gion I am and have been really
sound and Orthodox to my best
apprehension, according to the
blessed Word of God, and the
generality of the Protestant Con-
fessions; yea, though I travell'd
through Protestant Churches for
Order, to espy the best, and have
joyned with the Churches of
Christ, and took in with that I
call a *Tender Presbytery*, for such
was ours in *New-England*, and yet
so, as I never unchurcht any Parish
where a godly Minister was, and
godly People joyned together,
though not all so; and do know
God may have a People under all
Forms, and would withdraw to
the furthest Judges, rather than
give offence to what I cannot
close with: yet so unworthy have
my thoughts been of my self to be

a meet Preacher of the Gospel, that more than twice I had given it over, had not Friends prevailed; yea, my profession of the Gospel hath been with much folly, weakness, and vanity: I crave pardon of any that have taken offence, though in a Christian way I have not had the reproofs of Three either for Preaching or Conversation. I am heartily sorry I was Popular, and known better to others than my self; It hath much lain to my heart above any thing almost, That I left that People I was engaged to in *New-England*, it cuts deeply, I look upon it as a Root-evil: and though I was never Parson nor Vicar, never took Ecclesiastical promotion, never preach'd upon any agreement for money in my life, though not without offers, and great ones; yet I had a Flock, I say I had a Flock,

to whom I was ordained, who were worthy of my Life and Labours; but I could never think my self fit to be their Pastor, so unaccomplisht for such a work, for which, *who is sufficient* (cries the Apostle?) This is my sore trouble; and a private life would have become me best, and my poor gift have had its vent also: But here I was overpowered to stay. For Errors in judgment I have pittied, never closed with any that I know; when I was a Tryer of others, I went to hear and gain Experience rather than to judge; When I was called about mending Laws, I rather was there to pray, than mend Laws; When to judge in Wills, I only went sometimes to learn, and help the Poor, than to judge: but in all these I confesse I might well have been spared.

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Nor do I take pleasure in remembering any my least activity in State-matters, though this I can say, I no where minded who ruled fewer or more, so the good ends of Government be given out, in which men may live in *Godliness and Honesty*. I have often said, That is a good Government, *where men may be as good as they can, not so bad as they would*; where good men and things are uppermost; and have thought if good Magistrates cannot bring all to their Judgments, the Dissenters may have liberty, being kept out of Office, and want some other publick Characters. That which a Friend of mine, and my self writ by Letters about Magistrates, was very little, and the Records of the Tower were only named, as giving way to all other Records, to cut off dissentions, or marks of Tyranny.

ranny, which no good Prince will exercise; I am sorry if any offended, it was Zeal for Quietnesse. I honour Laws, and good Lawyers heartily, and know their use; only ease, expedition, and cheapness, what good man doth not call for? Sedition is the heating mens minds against the present Authority, in that I never was, yet sorry, Authority should have any hard thoughts of me, or know so inconsiderable a creature as myself: I never could be fit for a Court, many wayes not fit, and am therefore grieved, that I was either constrained, or content to live, where I could do so little good; for I would dye without a secret in my bosom, unless Cases of Conscience in the way of Preaching, which are secret indeed; and for reading them to the World I had appointed a Portion,
if

if it had been continued to me.

Upon all this you may ask what design I drove, being look'd upon that way? Truly these three.

First, That Goodness, that which is really so, and such Religion, might be highly advanced.

Secondly, That good Learning might have all Countenance.

Thirdly, That there may not be a Beggar in *Israel*, in *England*.

And for all these I have projected or laboured, and I have no other. And these I pray his present Majesty may look to, and that God would bless him every way.

If in the prosecution of these I have used any of my wonted rudeness, or unguided zeal, I am heartily as sorry. So begging pardon from God and Man, Constitution or Custom, I conclude in these particulars, though the aim be good.

I conclude the former thus ; I think, That as bad men care not who rule, or what is uppermost, so they may have their lusts ; so good men, if they may enjoy God and his Truth, with good Conscience. For my whole course you know and feel where my wound hath been these Twenty years, which hath occasioned not only my Head and Heart breaking, but travelling from mine own Nest into businesse.

Blesse God, if ever you meet with suitableness in Marriage. For my spirit it wanted weight, through many tossings, my head that composure others have, credulous, and too careless, but never mischievous nor malicious : I thought my work was to serve others, and so mine own Garden not so well cultivated ; only this I say, I aimed at a good mark,
and

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and trust the Lord in Jesus Christ hath accepted it. My Faith in the Everlasting Covenant was and is, though feeble, yet Faith. I could thus continue, ripping my whole heart to you, who have ver-ry often had great success, even to the last hour of my last Preaching, and am preaching the life of Faith to my self, to which call in all prayers to the Father in Jesus Christ his dearest Son, to whom let us look, as *the Author and Finisher of our Faith*, who for the joy that was set before him, endured the Crosse, despised the Shame, and now sits at the right hand of Majestie, making Intercession for Transgressors, Heb. 12. 12. To whom be Glory and Praise, and Thanks for ever. For he is worthy, who hath washed us from our sins by his own Blood, and made us Kings and Priests unto God the Father; To him be Glory and Dominion for ever. 1 or

For that part of my Lord *Cra-*
ven's Estate which I have, took
 no small place in my trouble. You
 may know that I was not in the
 City when that Act was made, nor
 urged my Lord *Grey* to buy; nor
 ever advised the said Lord (as I
 had time) but to good and just
 things and company, against that
 Spirit of *Levelling* then stirring:
 and do heartily wish, that taken
 offence might dye: for it was
 not intended by me, who could
 and can be as well contented with-
 out Land, as with it; never being
 ambitious to be great or rich since
 I knew better things.

34. And now I must return to
 your self again, and to give you
 my thoughts about your own
 Condition. I do first commend
 you to the Lord, and then to the
 care of a Faithfull Friend, whom
 I shall name unto you, if a Friend
 may

may be found in this Juncture, that dare own your Name (though there be more of your Name) and if such a Friend advise it, that you serve in some Godly Family, to which you seem to incline, and must (it seems ;) but truly if not a good Family, what will your Condition be ? Dwell where God dwells, and be in such Company, as you must be with in Heaven, and then you do but change your place, not your company ; though it be unexpected and uncouth, yet remember the best of men have been servants ; *Moses* kept his fathers sheep ; so *Jacob*, and the Patriarchs ; *David* to *Saul*, and many more ; I have before given thee Rules for it : and be sure to be steady to Family and Private-Duties, your life will be dead without them ; call your Condition, Gods Ordinance, and he can
blesse

blesse it to you. But if you would go home to *New-England* (which you have much reason to do) go with good Company , and trust God there : the Church are a Tender Company ; a little will carry us through the world , yea very little : Oh Godliness with Content ! Your faithfulness to me and your Mother will find acceptance in Heaven, I trust. My dear Child, tell me, how couldst thou be without God's Rod ? remember he hath a Staffe also. For your Mother (considering her distemper) I have and shall say more unto you. To his Grace who is able to do above all we can ask or think, I commend you both.

And if I go shortly where time shall be no more , where Cock nor Clock distinguish hours, sink not ; but lay thy head in his Bosom who can keep thee : for he
fits

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sits upon the Waves. Farewel,

35. And since we must part,
must part; take my Wishes, Sighs
and Groans to follow thee, and
pitty the feebleness of what I have
sent, being writ under much, yea
very much discomposure of spirit.

My WISHES.

I *Wish your Lamp and Vessel*
full of Oyl,
Like the Wise Virgins,
(which all Fools neglect)
And the Rich Pearl,
for which the Merchants toyl,
Yea, how to purchase
are so circumspect:
I wish you that White Stone,
with the New Name,
Which none can read
but who possess the same.

I wish you neither Poverty,
nor Riches,

But

But Godlinesse,
So gainful, with Content;
No painted Pomp,
nor Glory that bewitches;
A blamelesse Life
is the best Monument:
And such a Soul
that soars above the Skie,
Well pleas'd to live,
but better pleas'd to die.

I wish you such a Heart
as Mary had,
Minding the Main,
open'd as Lydea's was:
A Hand like Dorcas,
who the Naked clad;
Feet like Joanna's,
posting to Christ apace.
And above all,
to live your self to see
Marryed to Him,
who must your Saviour be.

For

For *ENGLAND, &c.*

I *Wish that Prince and Rulers,*
all that guide,
May be good, and do good;
which is God-like;
And that their care appear,
so to provide,
That those of Strength
do not the Weaker strike;
The End of Rule's from
Christian Policy,
To live in Godlinesse,
and Honesty.

I *wish Religion*
truly pure may grow,
Above Prophanenesse,
and Idolatry,
Which strive to nip it,
and to keep it low
Throughout the World,
from the Seeds Enmity:

To his Daughter.

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I wish this present Government
surmount
All went before,
and that in Gods Account.

I wish Religion, Learning,
and the Poor
May find sound Patrons,
and that Holy Life
Make the distinction still,
and that no Door
Be stopt, where Christ
would enter to his Wife;
And that the Saints would learn
to suffer, where
Nothing can help,
more than a Groan, or Tear.

Amen, Amen.

Whofo-

Whoſoever would Live long and
Bleſſedly, let him obſerve theſe
Following Rules, by which
he ſhall attain to that
which he deſireth.

Let thy	Thoughts	Be	Divine, Aw- ful, Godly.
	Talk		Little, Honelt, True.
	Works		Profitable, Holy, Charitable.
	Manners		Grave, Courte- ous, Cheerful.
	Dyet		Temperate, Con- venient, Frugal.
	Apparil		Sober, Neat, Comely.
	Will		Conſtant, Obedi- ent, Ready.
	Sleep		Moderate, quiet, Seasonable.
	Prayers		Short, Devout, Often, Fervent.
	Recreation		Lawful, Brief, Seldom.
	Memory		Of Death, Pun- niſhment, Glory.

F I N I S.

